the genuine from the spurious article. But the Latter-day Saints know this, or ought to know it already. One thing is plain from the foregoing, namely: the keys of authority conferred by the Lord in any dispensation, do not cease with this life, but continue onward through succeeding dispensations. Thus Moses and Elijah ministered to Christ; Gabriel, or Noah, ministered to the father and mother of John the Baptist, and also appeared to Mary, the mother of Christ. One who had the testimony of Jesus, or, in other words, a prophet, ministered to the Apostle John, on the Isle of Patmos; Peter, James and John ministered to Joseph Smith, as already seen, in this dispensation; as also John the Baptist, Moroni, and quite a number of others. Without this priesthood or authority from God, men are nothing and could do nothing in the plan of salvation. Paul worked mighty miracles in healing the sick and casting out evil spirits, but when the sons of Sceva attempted the same thing, they were compelled to flee naked and wounded.

The whole history of God's people, in any age or country, proves that human effort, and God's power or authority, did all the good, but human effort without God's assistance is a poor affair, whether it be in government, theology, legislation or anything else. Yet, as all men are God's children, they have all the lesser inspiration, and the Lord is filling the world with marvelous light and power by this means. But what is all this knowledge without divine authority? It is as the steward who possesses his master's wealth without owning one farthing himself. Sons of God ought to become heirs, not stand out in the cold, but enter into the unseen. Wise men do not despise the Gospel of Christ. Its faith and ordinances will bring them back into the presence of their Father.

UTAH NEWS.

ZION'S CO-OPERATIVE MERCANTILE INSTITUTION.—The *Deseret News* publishes the following exhibit of the financial status of Zion's Co-operative Mercantile Institution, as placed before the stockholders, at a meeting held April 5th:

Statement of Assets and Liabilities of Zion's Co-operative Mercantile Institution, Salt Lake City, February 28, 1879:

ASSETS.

Merchandise on hand,	$695,870.89
Bills receivable,	215,860.25
Open accounts,	44,133.42
Cash on hand and in bank,	18,902 47
Real estate,	215,601.59
Horses and delivery wagons,	904 50
All other assets,	413.93
Total,	$1,191,687.05

LIABILITIES.

Bills payable,	337,043.24
Open accounts,	53,382.36
Total,	$390,425.60
Overplus,	$801,261.45

A dividend of 3½ per cent was declared, payable May 1st. Previous to adjournment, a unanimous vote of thanks was tendered to the President, Vice-President, Superintendent, Secretary, Treasurer and Directors.

The above exhibit speaks well for the condition of the institution.

MANTI TEMPLE.—The same paper, in its issue of April 11th, says: This morning, President John Taylor, Elders Erastus Snow, Lorenzo Snow, C. C. Rich, Franklin D. Richards, Brigham Young, Albert Carrington, Joseph F. Smith, and Moses Thatcher, of the quorum of the Twelve; Presiding Bishop, Edward Hunter, Counselors L. W. Hardy and R. T. Burton; President Angus M. Cannon and others, left for Sanpete, to be present at the laying of the corner stone of the Manti Temple.

POETRY.

REMEMBRANCE OF A CONFERENCE MEETING.

I gazed upon those men of God,
Who sat upon the stand,
And thought what valiant men are these,
To come by God's command,
Unto this far off nation,
Far from their friends, most dear;
That they might preach the Gospel plan,
And God's holy name revere.

And this is what I heard them speak,
On that eventful day,
As each man for the truth stood up,
To show the only way
In which we could approach the Lord,
And thus his presence gain;
For were we not to do his will,
Our works would be in vain.

They taught us that we should beget,
Within us, "faith" sincere;
And then "repent" of our past sins,
From every evil steer.

To be "baptized" by righteous men,
Our sins to be forgiven,
And these, we know, are words of Christ,
Commands revealed from heaven.

Then "hands are laid upon the heads"
Of those who thus believe,
And, through the prayers of just men,
God's Spirit they receive,
Which Spirit, if maintained in them,
Would direct their minds aright,
And teach them what their duties were,
And so they would delight

In knowing mysteries of the past,
And those that are to come.
To them would be revealed the will,
Of God and Christ, his son.
Methinks, their joys will be complete,
For so we 're told 't will be.
If they but keep their lives thus pure.
They'll live eternally.

JOSEPH MAY.

INFORMATION WANTED.—Robert Hughes, Canyderric Lane, No. 3, Evans' Court, Cefencoedcymmer, near Merthyr, South Wales, is desirous to know the whereabouts of Margaret Truelove, who emigrated to Utah, from the Bravan Branch, South Wales, about eight or ten years ago.—Utah papers please copy.

DIED.

KILPACK.—In the 19th Ward, Salt Lake City, Utah, April 7th, 1879, Esther, beloved wife of Wm Kilpack, in the 68th year of her age.—"News."

CRANE.—In the 10th Ward Salt Lake City, Utah, April, 6, 1879, of diphtheria, Robert Earnest, son of John and Sarah Crane, born April 16, 1871.—"News."

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY WILLIAM BUDGE, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, BISHOP'S GROVE, BALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

No. 19, Vol. XLI. Monday, May 12, 1879. Price One Penny.

GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 279.]

Afternoon, 2 o'clock.

The choir sang hymn on page 172—

All you that love Immanuel's name,
Whose spirits burn with ardent flame.

Prayer by Elder Erastus Snow.

The choir sang hymn on page 7—

Glorious things of thee are spoken,
Zion, city of our God.

Elder George Q. Cannon read the report of the Trustee-in-Trust, including the receipts and disbursements of the Tithing.

It was moved and carried unanimously that the report be accepted.

The following were presented and unanimously sustained as missionaries for Europe:

Henry Greensides, Salt Lake City.
George Smith Grant „

Elder Moses Thatcher expressed his feelings of gratitude to God for His manifold mercies manifested towards us who live in these peaceful valleys of the mountains. He rejoiced in the many improvements so visible everywhere as the work of man, but he felt in addressing the youth of our community to remind them that although the works of man appeared so wonderful, they must look beyond and see and acknowledge that all wisdom comes from God, who was the organizer of the materials out of which men formed their works of art. He held in His hand all the powers discovered and developed by the principles of science. He made a few timely remarks of warning against the spirit of scepticism and infidelity. He then bore a strong testimony that Joseph Smith, Brigham Young and President John Taylor were inspired servants of God to lead the people and guide them in ways of righteousness. He had learned by his short experience that the only true source of happiness consisted in the keeping of God's commandments.

Elder George Q. Cannon said he felt impressed to make a few remarks about some circumstances in connection with our beloved leader, President John Taylor. It was well known by the Latter-day Saints how his life had been spent in years past, in laboring to build up Zion, and the humble habitation he had occupied since he was called to preside over the affairs of the Church. He felt that the house he had himself built under the direc-

tion of our beloved and lamented President Brigham Young, was such a one that he could not consistently occupy while Presidents Taylor, Woodruff, Pratt and others, who had so long labored in the vineyard, were living in such humble habitations, and on several occasions he expressed to President Young a desire to vacate it, but was told by him not to do so. After his death he felt relieved of any obligation in regard to this matter. And since that time he had privately spoken to President Taylor about leaving his present abode and occupying some place more in keeping with his position as President of the Church. The subject was once spoken of in the council of the Apostles. The delicacy of Brother Taylor's feelings was such that the matter had been put off until the present, and he felt that it should no longer be postponed. The President of the Church had necessarily to receive many visitors, and as President Taylor had no private resources at command to differently situate himself, he submitted the following motion, which was most cheerfully and unanimously responded to by all present:

"That one of the buildings owned by the Church shall be selected as a place of residence for the President of the Church, and shall be properly furnished under the direction of a committee whom the Apostles shall appoint; and further, that a steward be selected to take charge of this residence, who shall furnish the table and other household requirements, and that the costs and expenses of so doing shall be met by appropriations from the funds of the Church."

President John Taylor said if his own private feelings were consulted he would much prefer living in comparative privacy and seclusion, for he did not crave the glitter and pomp of this world, and when this subject was submitted to him, he could not yield to its nomination at this Conference on any other consideration, but the fact of his being a servant of the people, through Jesus Christ, his Master. But for the kind and good feeling made manifest by such a unanimous vote, he returned his heartfelt thanks to the thousands present. He then reviewed the history of the Church since the time of its organization, which was 49 years this Conference. All the various branches of priesthood revealed in their order came from the heavens through Jesus Christ to Joseph Smith the Prophet. Hence it is called the Church of Jesus Christ of Latter-day Saints.

God was the originator of it, and the priesthood which we hold came from him, and he expects us to magnify it and honor it by doing whatever is required at our hands. We are as much dependent upon God today for his guidance and his spirit as we ever were in our lives. Let us therefore live humble and faithful before God, that we may enjoy his spirit continually. If the thousands of Latter-day Saints will only live their religion and do their duty, the kingdom of God will roll on with tenfold rapidity. Nothing can hinder the fulfilling of those prophecies which have been uttered by both ancient and modern prophets. Seek to God for wisdom and faith that all your Apostles, Presidents of Stakes, and others holding authority, may govern in righteousness. The Latter-day Saints, he was pleased to say, were doing all they could to build up Zion; they feel that everything they have is for the service of God, and are willing to act as saviors upon Mount Zion. He also spoke favorably of the unceasing labors of the sisters, who are doing all they can in their peculiar labor of love among the poor, etc.

A great many thousands of dollars had been donated by the Saints during the past year towards the building of temples, and a spirit of emulation seemed to stimulate the brethren as to who would do the most. Notwithstanding so much had been done towards building Temples, etc., the tithing receipts had increased about $50,000. He felt pleased to mention this for it is right and proper to give honor to whom it is due. Those who had been called to take foreign missions had been selected as men of good moral standing and able to honorably represent the interests of Zion, and he wished them to go forth in the spirit and power of their holy priesthood, and be willing to stay in their fields

of labor until they are honorably released.

He then eulogized the labors of the sisters in connection with Relief Societies and of the Young Men's and Young Ladies Mutual Improvement Associations. The subject of education was also referred to, and he strongly urged that all teachers engaged in the tuition of our youth should be men of faith in the Gospel of our Lord and Savior Jesus Christ, who would exercise a proper influence over the rising generation. The Sabbath School interest, co-operation, etc., were also treated upon with approval.

After he had blessed the congregation, the Conference adjourned until the 6th of October.

The choir sang an anthem—

How beautiful upon the mountains.

Benediction by Elder George Q. Cannon.

GEORGE GODDARD,
Clerk of Conference.

SIN AND ITS REMEDY.

BY ELDER WILLIAM JEFFRIES.

It is a generally accepted fact, that by one man sin entered into the world (Romans v, 12); also, that it has not yet passed out of the world, neither has it diminished, but it exists pretty universally on this fallen earth, and that it is increasing rapidly and alarmingly among those who have not truly repented.

What is sin? "Sin is the transgression of the law" (i. John iii, 4). This answer is good, and not easily improved. What law? The law of God; and the law of man, too, so far as the latter has incorporated God's law in human codes. For example: "Thou shalt not steal," was uttered on Mount Sinai, by the Great Jehovah. It is taken from "the basis of human jurisprudence," by national legislators, and enacted as a law of nations, and the violation of that human enactment is a sin against God. And the same is true of all the laws of God, whether they have been adopted as laws of nations or not. Sin, then, "is the transgression of the law" of God, and without law there is no transgression, for "sin is *not* imputed when there is no law" (Romans v, 13).

Who have transgressed the laws of God, and thereby become sinners? Paul says, "all have sinned and come short of the glory of God" (Romans iii, 23). Did he mean, as some modern scripture-interpreters would have us believe that *all* who are born of woman have sinned? And that, as a consequence, infants are weltering in hell?

Away with so hopeless, so joyless a creed—
The soul that believes it is darkened indeed.

We think that the apostle knew far better than his would-be interpreters what he meant, for he declares that "sin is not imputed when there is no law." Now, what law can the prattling little child transgress? What law can it understand? What law can its mother, whom it first loves and in whom it first confides, teach it? Jesus says, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Sin could not be imputed unto them, for they did not knowingly transgress any law of God. The same holds good relative to many who have lived from childhood to middle and old age, without being taught the laws of heaven. They were ignorant of the law, and, therefore, they cannot be judged by it, nor suffer its penalties, nor enjoy its rewards.

Moreover, is it not possible for some who have learned the laws of God, to keep them and be free from sin? The Lord said unto Elijah, "yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (i Kings xix, 18). These were free from this sin, at least. Again, the Lord declared, through the great prophet of the nineteenth

century, Joseph Smith, "I will that all men shall repent, for all are under sin, except them which I have reserved unto myself; holy men whom ye know not of" (Doc. and Cov., sec. 49, verse 8). Here are "holy men," not unembodied spirits, who were not "under sin." Therefore, although Paul's assertion that "all have sinned," was too true in his day, no doubt, and is the same in this age, yet those who were ignorant through incapability of learning, or lack of opportunity to learn, as well as those who knew the law of God and kept it, must be excepted, or the Son of God himself would be classed as a sinner; and Paul would no more think of doing that, than he would of denying him after he learned that he was the Savior of the world.

Is man justified by pretext or precedent in sinning? True a poet has written:

When mother Eve the tempting fruit,
Plucked for her only kin,
She then and there did institute
A precedent for sin.

But the Lord says, "I will not justify the wicked" (Ex. xxiii, 7). Yet, no doubt, he will make every necessary allowance for ignorance, weaknesses, and everything else affecting frail mortals in this probation; and, while justice is being satisfied, mercy will be exercised to the utmost by a kind Father in behalf of his children, whom he desires to restore to his presence and glory.

To this end was instituted the plan of redemption, which is the remedy or antidote for sin. Its fundamental principles are: Faith in God—a belief in the existence of such a being, who is our Father, who requires and will reward obedience to his laws, and unto whom we have to give an account for the deeds done in the body; repentance—ceasing to do evil; baptism by immersion, by one holding divine authority, for the remission of sins; the laying on of hands for imparting the Holy Ghost, also, by one authorized by the Almighty; and then living by every word of God which that Holy Ghost teaches. This will prove a never-failing remedy for all sins which are not unto death, and it will culminate in a fulness of glory in the celestial kingdom of God. And by the authority of the holy priesthood, by the inspiration of the Holy Ghost, and in the name of Jesus Christ, we proclaim this plan of redemption to the sons and daughters of Adam. We plead with them to believe in this Gospel plan, as revealed to the Prophet Joseph Smith, by holy angels, in this dispensation; to repent of their sins, to have them remitted by baptism, and to receive the Holy Ghost, that they may know there is a God who has delegated his authority to man on the earth; that they may know that the Latter-day Saints are the true Church and people of God; and that they may lose doubt and uncertainty, and be anchored in the truth by the revelations of the Holy Ghost to themselves. We beg them to obtain the testimony of Jesus, which is the spirit of prophecy, and under its influence labor to establish the Zion of God on the earth. We bear testimony that the judgments of God will speedily come upon the earth, that the coming of the Son of Man draweth nigh, that God's kingdom is established never more to be thrown down, and that those who associate themselves with it, and obey its laws, will obtain protection, and blessing, and salvation, and celestial glory forever and ever.

MINUTES OF A CONFERENCE,

HELD AT THE ALBERT HALL, BARKERPOOL, SHEFFIELD, ON SUNDAY, APRIL 13th, 1879.

—o—

There were present—Elder Wm. Budge, President of the European Mission; John Nicholson, Walter J. Lewis, from the MILLENNIAL STAR Office; Joseph Bull, jun., president of, and Geo. R. Emery, traveling elder in the Sheffield Conference.

PRIESTHOOD MEETING.

10 a.m.

Singing. Prayer by Elder Nicholson. Singing.

Elder Bull announced that they had met together in Conference for the purpose of being instructed in the principles of the Gospel. He sincerely hoped that all present would partake of the good spirit and influence that he himself then felt, and knew to be amongst them. He had greatly rejoiced in his labors in the Sheffield Conference, and, making allowance for exceptional causes, he believed it to be in a good condition.

The following branches, comprising the conference, were represented as under: Sheffield, C. Parkin; Chesterfield, Eli Hardwick; Holbrook, W. Hill; Rotherham, James Smith; Tupton, C. Briggs. They were all in good standing. The Saints at Chesterfield had established a Sunday school, and those at Tupton a Female Relief Society, and a Young Men's Mutual Improvement Association, all of which were in a satisfactory state.

Elder Emery said he felt to encourage the brethren to renew their efforts during the coming season, and avail themselves of every opportunity to preach out of doors. He believed there were yet many that sought the true Gospel as it was taught by Jesus Christ. In company with one of the local brethren, he had recently addressed a meeting of strangers, numbering nearly two hundred, and he was prompted to say some good would be the result of his labors.

The statistical and financial reports, ending March 31st, were then read and accepted.

Elder Lewis said he was pleased to be present and hear the reports of the brethren. He realized that many of the Saints were energetic, and were alive to the responsibility that rested upon them, while others were dilatory, and treated their positions lightly. He might liken his idea and compare the Saints to the physical forms of a community of people; there we saw some that were (metaporically speaking) weak and deformed, the organization of others a little superior, and still another class fully developed.

President Budge addressed the meeting, describing, in detail, the duties pertaining to the several offices of the priesthood. He exhorted the brethren to become familiar with the same, and, be diligent in their performance. He laid particular emphasis upon the necessity of a thorough preaching of the Gospel, by every legitimate means in our power, that the people might be warned concerning the revelations of God in these latter days, and of coming judgments.

Brothers C. Parkin and W. Hil (local elders) administered the Sacrament.

Singing. Dismissed with prayer by Elder Emery.

2-30 p.m.

Singing. Prayer by Elder Lewis.

President Bull presented the Authorities of the Church, as established in Zion; also of the European Mission, and the Sheffield Conference, all of whom were unanimously sustained.

Elder Nicholson addressed the Conference. He alluded to his labors in the ministry, when he presided over the Sheffield Conference, over fourteen years ago. At that time he had borne testimony to many people—Saints and strangers, that he was identified with the work of God. After further experience, gained by a residence of thirteen years in Salt Lake City, and a closer acquaintance with the Saints and the institutions of the Church of Christ, he could say, with great satisfaction, that that testimony had not dimmed, but strengthened and intensified. He delivered a discourse upon the nature of the spirit which communicates such important assurances to the human mind, and how every honest person can come in possession of so inestimable boon. He showed that it was through obedience to the will of heaven, explaining, at the same time, the revealed principles of the Gospel, and testifying that those truths and accompanying administrative authority had been restored in this day by the power of the Most High God.

Elder Emery bore testimony to the efficacy of the Gospel, and related his experience in the home of the Saints, which were of an interesting nature.

Elder Bull, jun., said he had been reared in Utah, and had seen much of

the people called "Mormons." He was surrounded with friends, and was, so far as worldly goods went, in comfortable circumstances when there. He had left his home, his friends, and worldly comforts, to come to this country to preach the Gospel, and yet men like himself were accredited with ulterior designs. He would ask one question of the congregation; could they find any other body of men that would leave their homes and go into foreign lands and preach without hire? no, hence it shewed that a "Mormon" had more love for his fellow-man than ministers of other denominations.

Singing. Benediction by Elder May, jun.

6-30 p.m.

Singing. Prayer by Elder Bull, jun. Singing.

Elder Lewis said the Saints were noted for their practical adoption of the principles they believed in; many outsiders believed that faith only was necessary to save mankind, but, he argued that this was a fallacy. It was not the knowledge alone of principle that would benefit mankind, but its practical adoption. He might call attention to the conversion on the day of Pentecost; many believed and were led to cry, "men and brethren, what shall we do?" Had they not been baptized, as Peter commanded, they would never have enjoyed the blessings that followed them.

President Budge delivered an able discourse, which was taken in shorthand, and a transcript of which will appear in due course.

After Singing, President Budge pronounced the Benediction.

Although a severe snowstorm raged during the greater part of the day, there was a good attendance of Saints and strangers, at both meetings.

JOSEPH MAY,
Clerk of Conference.

CORRESPONDENCE.

Glasgow, May 6th, 1879.

President Wm. Budge.

Dear Brother,—We find that we inadvertantly omitted to record in our minutes of Glasgow Conference, of 6th April, that Elder John McKenzie was appointed to travel and preach, as his circumstances would admit, in the Parkhead, Baillieston and Rutherglen districts, assisting Elder Lachlan McFadyen in the Parkhead Branch.

Brother McKenzie is doing a good work, and is esteemed an earnest and faithful laborer in the mission field.

Your brother in the Gospel
R. T. PATON,
Clerk of Conference.

THE JEWS IN RUSSIA.

Not the least among the many abuses which have combined to bring Russia into her present state of social and political disorganization are the unjust laws and restrictions under which the Jews in that country are still laboring; laws, the bigotry and intolerance of which are sufficient to rouse the indignation not only of the sufferers themselves, and of their brethren throughout the world, but also of all liberal and right-thinking men whatever their creed and nationality. In Russia there are not less than 3,000,000 Jews, living under a *regime* and enduring a condition of things which is a disgrace to any civilized community. The Russian Jew is compelled to pay taxes, and is liable for military service, and yet he has no chance of enjoying the same privileges as his more fortunate fellow-subjects; though certainly he may purchase his freedom at the expense of his conscience, by renouncing the religion of his fathers and joining the "orthodox" church, for all enactments have *one* end in view, viz. proselytism. There

is a law still existing, though fortunately it is not enforced, which declares that even if there be a criminal charge against a Jew, he may wipe out his guilt and free himself from punishment by becoming a convert to the Russian Church. The crime (?) of Judaism is one of all others to be most heavily punished; injustice on the one hand, social corruption on the other, are matters of quite secondary consideration. According to the *Judische Presse*, a Jew who gets converted may marry a Christian woman without being divorced from his Jewish wife, if he has been previously married; while the deserted Jewish wife must support herself and her children, and does not possess the right of marrying again. The Jewish subjects of Russia have, through their industry and talents, become, necessary to the State; where they have been banished (as by the law passed in 1864, forbidding them to own land in the Western provinces) industry and commerce have inevitably suffered; and for this cause alone, even were there no other, the Jews of Russia have a right to claim something more than the bare toleration which is afforded them throughout this gigantic and misgoverned empire.—*Jewish World.*

MANTI TEMPLE.

The following account of the laying of the corner stones of the Manti Temple, April 14th, was sent to the *Deseret News*, by telegraph, and published in that paper:

At about 11-30 a.m., a vast number of people assembled near the Temple site and formed into procession in the following order: Nephi Brass Band, Members of the Quorum of the Twelve Apostles, Patriarchs, Presidents of Stakes, High Council, Seventies, High Priests, Elders, Presiding Bishop and Counselors, Bishops and Counselors, Lesser Priesthood, Mayor of Manti City and Council, Judge and County Officers, Ladies of Relief Societies, Superintendent, Teachers and Sunday Schools, Manti Choir and Manti Martial Band.

Marshal of the day, General W. S. Snow.

They then marched up to the Temple site, to the south-east corner. President Taylor called the congregation to order. The opening prayer was offered by Apostle C. C. Rich. Oration by Apostle E. Snow.

Master Mason E. L. Parry and Architect W. H. Folsom laid the chief corner stone. President Taylor pronounced it properly laid; Apostle Lorenzo Snow offered the dedicatory prayer. Bishop Hunter laid the south-west corner stone, and Bishop Hardy pronounced the dedicatory prayer. F. W. Cox, President of the High Priests' Quorum, of the Sanpete Stake, laid the north-west corner stone, and President Peterson offered the dedicatory prayer. H. S. Eldredge, of the First Seven Presidents of the Seventies, laid the north-east corner stone, and the dedicatory prayer was offered by John Van Cott.

The ceremonies lasted about two hours, after which the congregation was addressed by Apostles F. D. Richards, B. Young, J. F. Smith, A. Carrington, Moses Thatcher and President Taylor.

Benediction by Bishop Hunter.

The Manti Choir and the Nephi Brass Band rendered singing and music for the occasion. No accidents happened. Between three and four thousand people were present. Showers of rain fell before and after the exercises. Harmony and good will prevailed. The stars and stripes were unfurled to the breeze upon the site and elsewhere.

People without tact seem actually merciless at times. They never know what it is best to say or do. They tread upon people's toes, and open the closets where family skeletons are kept, so often, that they earn the reputation of being spiteful. They ask over and over again questions which are obviously unpleasant to answer, and make remarks that are seen at once by all save themselves to be offensive.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 12, 1879.

THE PROPHETIC PYRAMID FURTHER CONSIDERED.

In the last preceding number of the STAR, we treated upon the theological symbology of the Great Prophetic Pyramid of Upper Egypt. We mentioned the important discovery, in that connection, recently made by Prof. O. Pratt, in relation to the date April 6th, 1830, and the year 1891, the latter date, according to the calculation, occurring at the great solid wall, at the southern extremity of the plane of the Great Step. In this wall there is a very low passage, only 44 inches high and 52 inches long. Various are the speculations that have been advanced as to the probable meaning of this part of the theological symbolism. Owing to the sudden contraction of the space, and the consequent difficulty of ingress to the apartments beyond, combined with the solid mass of wall, it is generally considered to signify some great and very general troubles. This would agree with the prophetic intimation of the Prophet Joseph in relation to 1891, which probably had reference to the arrival of the "fullness of the times of the Gentiles," when the Gospel would be taken from them, and the Lord would turn unto the House of Israel.

The analogy of the symbolism seems to demand such an interpretation; for, it will be remembered that the passage believed to imply the separation of the Hebrew race, from the time of the exodus from Egypt till the birth of Christ, was also low, 53 inches in height. This being the case, a similar passage in another part, would, analogically, be likely to indicate a like event. This appears to be strengthened by the fact of the great promises to Israel, that although they should be scattered in all nations, in the latter times there would be a restoration; that they would be again gathered, separated from the rest of the world, and become the peculiar people of the Lord. If the first separation of a distinct people was symbolized by a narrow passage-way, in contradistinction to the more spacious gallery denoting a more widely diffused dispensation, why not the same symbol signify a similar event subsequently?

This latter-day separation of the remnants of Israel is to take place at a time of great tribulation among the Gentiles. It will be when the times of the latter are fulfilled; after the Gospel, in its fullness, has been offered to and rejected by them, excepting a few who will have gathered out from the nations. Then will the Most High remember the covenants which he made with the fathers of His ancient people, and show forth his power in their restoration and deliverance. This is in the order of the Divine economy, for "the first shall be last and the last first." In other words, the fullness of the Gospel, revealed in these last days, is first to the Gentiles, and then, after their times are fulfilled, to the Jews, or rather the whole House of Israel.

When the times of the Gentiles are fulfilled, and we believe the great event to be close at hand, the Mighty God of Jacob will gather His Israel together with great manifestations of power, and His fury will be upon the Gentiles. "And I will bring you out from the people, and I will gather you out from the countries wherein you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. (Ezek. xx. 34). People who believe the Scriptures, read with reverential feelings of the open manifestations of the power of God to his people anciently. The day is approaching when he will deal similarly with the remnant. "And I will bring you into the wilderness of the people, and there will I plead with you *face to face*; like as I pleaded with your fathers in the wilderness of the Land of Egypt, so will I plead with you, saith the Lord." (Ezek xx, 35, 36.) In fact the former deliverance of the children of Israel will sink into insignificance, compared with that of the latter-day restoration. (See Jer. xvi, 14, 15.) These plain scriptural prophecies are irreconcilable with the sectarian, so-called Christian, error that, the canon of Scripture being full, the days of revelation have ceased and the heavens shall be impenetrable, as if a barrier of brass intervened between them and the earth's inhabitants.

The Church of Jesus Christ of Latter-day Saints, founded upon the enduring rock of revelation, was organized on the 6th of April, 1830, and from then till now the elders, clothed upon with the authority of the Holy Priesthood, have been traveling among the nations of the earth, crying repentance unto this generation. They have been zealously engaged in this labor of love, among their fellows, declaring to them that the Kingdom of Heaven is at hand. For over forty-nine years have they been lifting up their voices, sounding the solemn declaration among the Gentiles, and they will continue to do so, wherever they are permitted by the tolerance of national laws, until the God of Heaven shall say "it is enough; turn thou unto the House of Israel," the message being "to the Gentiles first and then to the Jews." When that commandment shall be given, it will be a sorry day for the Gentiles, for the Lord will visit them "with vengeance and fury poured out."

Should, as appears reasonable, the ponderous wall signify the fulfilling of the times of the Gentiles and certain overwhelming "Anti-Christian troubles," the narrow passage would indicate the means of escape, or salvation. And if it also implies the separation of Israel, then it follows that, in that day, it must be through Israel alone that salvation must come. From this passage also will appear to flow many of these afflictions upon the Gentiles, for two prophets, or "witnesses," will be raised up to the Jews, at the time of the restoration, as quoted, in an article on "The Coming of the Messiah," from the 11th chapter of Revelations. They will have power to "smite the earth with all plagues," etc., causing the Gentiles to seek the destruction and the overthrow of the remnant. This wall at the end of the Grand Gallery, if it signifies the Gentiles and their troubles, would also indicate, from the fact of its surrounding the low passage every way, that the Jews will be hemmed in on every side by them, a condition that is plainly foretold, in the Scriptures, as a situation that will be co-existent with the restoration.

But the menacing of the very existence of the remnant will have a terminal point, as we have already shown, by plain scriptural proof in the before alluded

to article on the "Messiah." This turning point will be reached when Shiloh appears, in the clouds in great glory, accompanied by the hosts of heaven. And so does it appear from the symbolism of the Pyramid, for, at a distance of fifty-two inches from its north-end, the low passage gains the King's Ante-Chamber, considered to typify the Millennium, the enduring nature of which being seemingly implied by the solid character of the floor.

Beyond the Ante-Chamber is another passage, which some deem to mean the "final judgment." But, taking up the analogical argument of the symbology once more, it would appear much more consistent to look upon it as implying another time of trouble. If the wall between the termination of the plane of the Great Step and the Ante-Chamber have that significance, then why not the partition intervening between the Ante-Chamber, and the King's Chamber, beyond it, in which occurs this narrow entrance-way. This too, would be in conformity with the prophecies of scripture, for we are told that at the termination of the thousand years of Millennial peace, apparently typified by the Ante-Chamber, "Satan will be again loosed for a little while," and men will be stirred up to rebellion against the Most High. Then shall come the cleansing and purification of the earth by fire. There shall be a new heaven and a new earth," for every corruptible thing will be consumed and removed. This planet will take its place among the celestialized bodies, which appears to be symbolized by the King's Chamber.

We live in a day of days. Let every Saint rejoice, because of the near approach of the great day of redemption. The signs of the coming of the "day of God's power" are thickening on every hand, and soon there will be great signs and wonders in the heavens above and in the earth beneath, the whole earth in commotion. Hear it, O ye nations, and prepare for the day of trouble which soon will encompass you about and cause you to quake with fear. Repent and obey the fullness of the Gospel of the Redeemer, revealed from heaven, for the salvation of the children of men, for the last time.

IMPROVEMENT.

The STAR, with this issue, puts on a typographical "new dress." We trust our readers will be pleased with its improved appearance. Being the literary organ of that portion of the Church of Jesus Christ of Latter-day Saints known as the European Mission, it is our aim to render this journal, in every sense, worthy of so important a position. In pursuit of that object we have sought to place upon its pages such matter as would tend to instruct those who have perused it. With a two-fold purpose we have devoted considerable space to the insertion of contributed articles from the pens of elders of Israel. This not only gives a suitable variety, but cultivates, by exercise, the talents of those who favor us with their productions. We consider this to be very important. We have no doubt that Latter-day Saint literature will, at no distant day, figure much more conspicuously, as a great power for the propagation of correct principles and information regarding the work of God, than hitherto. This being the case, the cultivation and encouragement of

literary taste and ability are essential to the progressive march of the Church of Christ in this dispensation.

However, while in numbers of cases soliciting and invariably encouraging the brethren to contribute to the pages of the STAR, we respectfully reserve the right, which is absolutely necessary, of judging as to what is suitable or otherwise, and acting accordingly. Should there be any whose productions fail to appear, they should not be discouraged, remembering the words of Mr. Disraeli, when the attempted delivery of his first parliamentary speech brought upon him the ridicule of the House—"I have tried many things in my life, and have always succeeded at last."

Whatever of success has been attained in making the STAR an aid in the cause of the kingdom of God in these lands, has been done by the blessing of the Lord. In all of our labors thereon we have not failed to solicit, in much humility, the wisdom that is imparted by the inspiration of the Holy Spirit, knowing that without it our efforts would be of but small avail.

We will conclude, with an expression of thanks to the brethren through whose efforts the circulation of the STAR, notwithstanding last year's heavy emigration of Saints from these lands, has increased, and with a hope that the present year's exodus of a large portion of the people of God from these countries will not have the effect of diminishing the number now taken.

NOTTINGHAM CONFERENCE.—A Conference will be held in the Assembly Rooms, Low Pavement, Nottingham, on Sunday, June 1st. The meetings will begin at 10.30 a.m., and 2.30 and 6.30 p.m.

EMIGRATION.—Each of the Presidents of Conferences will please forward to this Office, as soon as possible, a list of the names and ages of all intending to emigrate with the company which will leave Liverpool May 24th. This report should reach us not later than a week previous to the date of sailing.

SAD BEREAVEMENT.—On Monday night, May 5th, a cablegram reached this Office for Elder Samuel L. Adams, of St. George, Utah, and was at once forwarded to him, at Tipton, Staffordshire. It was from S. L. Adams, jun., and bore the sad message, "Willie is dead." The deceased, a son of Elder Adams, was a promising and interesting boy who, had he lived till the 21st of next July, would have been eleven years old. His mother has been an invalid for several years, and, during her illness, the lad had been tenderly cared for by his older sisters. He was much beloved by all the members of the family. We extend to Brother Adams our most sincere condolence in the hour of his bereavement.

AN ABLE REVIEW.—Elder W. C. Staines has forwarded to us, by the hand of Elder R. Smith, some copies of a pamphlet, published at New York. The author gives the *non de plume* of "An Old Lawyer." It is entitled "Bigamy and Polygamy. Review of the Opinion of the Supreme Court of the United States, rendered at the October Term, 1878, in the case of George Reynolds, Plaintiff in Error, *vs.* the United States, Defendant in Error." The method of the review is ingenious, and the manner of treating the Opinion clear, forcible and logical. The author quotes the article n the Constitution

which includes all the authority given to Congress over the Territories, which is: "The Congress shall have power to dispose of and make all needful rules and regulations respecting the *territory* or other *property* belonging to the United States." It is clearly shown that this clause merely refers to proprietary rights, and not the people, who are not goods nor chattels. Consequently, it gave Congress no power to regulate, by statute or otherwise, the social relations of the population of the Territories. Hence the law of 1862, against polygamy, is unconstitutional. The very logical proposition in law is advanced, that grants of power, necessarily imply limits of power; therefore the exercise of authority must be limited to what is expressed in the grant. In reference to the matter of social systems, "Old Lawyer" holds that they are the outward expressions of the inherent conditions of the communities in which they exist, and can only be dissolved by natural decay, or, illegitimately, by the application or intrusion of exterior force. The position is taken, which bears truthfulness on its face, that when a government enacts laws ordering the social relations of the people without the consent of the latter, it is guilty of the worst form of absolutism, unworthy the most despotic monarchies. The pamphlet contains a definition of bigamy and polygamy, which have been confounded in this case. The former imperatively requires the ingredient of fraud, perpetrated by one person upon another, whereas, in the case considered and polygamy among the Latter-day Saints generally, no such element appears.

"Old Lawyer" wields a trenchant pen. He paints a vivid picture of the condition of society in general and that of Washington and Congressmen especially. He holds up to conspicuous gaze the prevalent reeking corruption and canting hypocrisy, and then hurls his victims, figuratively speaking, back into the putrid mass. In contradistinction he describes the peaceful, virtuous and industrious condition of the "Mormons," depicting the gratifying fruits of their social system. He deprecates, in strong terms, the setting aside, by Congress and the Supreme Court, of all precedents of law and right, influenced by popular clamor, founded on ignorance, and inflicting a gross injustice upon a virtuous community.

The author withholds his name from the public, probably from prudential reasons. He is a member of the legal profession, and very likely imagines it would not be judicious for his personality to appear in connection with such an array of vigorous figurative blows, directed at the august individuals who occupy the bench of the highest judicial tribunal of the United States. Neither is it popular for a person to stand up for the right when the parties defended are the "everywhere spoken against" Latter-day Saints. Anyway, "Old Lawyer" is a doughty champion, and tells some sharp truths, in a clear, incisive style.

NOTES.

A HURRICANE.—The city of Szegedin, in Austro-Hungary, recently overwhelmed and nearly destroyed by a disastrous flood, has had another visitation. On April 30th a hurricane of terrible violence swept over it, destroying

the works erected for the re-construction of the railroads, and for filling up the breaches in the dams. The building material and barges filled with earth, for the repairs, were sunk. Extensive breaches were made in the railroad embankments, placing the laborers employed upon them in great danger.

JUBILANT.—News reports assert that the people of Chili have received with ecstasy and enthusiasm the intelligence of the declaration of war by their government against Peru and Bolivia. On the other hand the two latter states have made the news of the declaration of war by Chili against them, a cause of similar expressions of joy and thanksgiving. Both parties appear, therefore, to be in great glee at the near prospect of an opportunity of cutting each other's throats, manifesting a plain predeliction for the business of human butchery. This age is, in many respects, one of enlightenment, but in some of its phases it is but little higher than the most degraded forms of anterior barbarism.

ABSTRACT OF CORRESPONDANCE.

SHETLAND ISLAND.—Elder George Meldrum wrote, on April 24th, that his prospects for doing good were improving. One family in Lerwick and two families in a country place, called Tingwell, were much interested in the Gospel. He says: "The further I go into the country the more willing I find people to investigate the principles of the Gospel. They say we teach nothing but what is substantiated by the scriptures."

NORWICH CONFERENCE.—President Thomas F. Howells, writing from Wymondham, May 5th, said:

"While in Pulham Market, last Friday, I had the pleasure of seeing two new members baptized into the Church and Kingdom of God by Elder Joseph B. Elder. I believe two or three more will be baptized in the same place in the course of a few days, they having expressed themselves to the effect that they will comply with that Gospel ordinance, as soon as circumstances will permit. We are three traveling elders in the Norwich Conference, and our time is well taken up in visiting the Saints and encouraging them to be up and doing, as now is the time for them to prepare for their deliverance. When the Saints are alive to their duties, we generally find some of the honest in heart seeking after the truth. But where the Saints are neglecting their duties, but few even have a desire to hear us, let alone to investigate."

MANCHESTER CONFERENCE.—The following is an abstract of a letter from Elder John Rider, dated May 7th:

"I never felt better than at present. I rejoice that I have been called on this mission, and trust that I may be enabled to magnify my calling and do good while in the field. I get along much better than I anticipated or hoped. The people generally welcome us to their homes and treat us with the greatest kindness. The hard times that many of the Saints are experiencing are forgotten in the joy they feel in welcoming God's servants, hearing them speak on the principles of their holy religion and telling them about their brethren and sisters in the land of Zion. And many a fervent prayer is offered to God for their own deliverance from bondage.